

THE KOREA MISSION FIELD

VOL. XXV. 行發日一月九年四和昭 (行發日一回一月每) 可認物便郵種三第日八月七年八十三治明 No. 9.

Evangelistic Number

SPECIAL ARTICLES :

Evangelism by College Students

Rev. H. A. Rhodes, D. D.

Helping the Rural Pastors

Rev. J. C. Crane, D. D.

Literature Available for Country Pastors

Rev. W. M. Clark, D. D.

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SEPTEMBER, 1929.

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PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society of Korea Seoul, Korea.*

Subscription:—Annual Subscription, including postage in Korea, Japan and China, ¥2.50; including postage to America, Great Britain and other parts of the world, ¥3.50 (\$2.00 gold or 7s.6d). Single copies, 25 sen.

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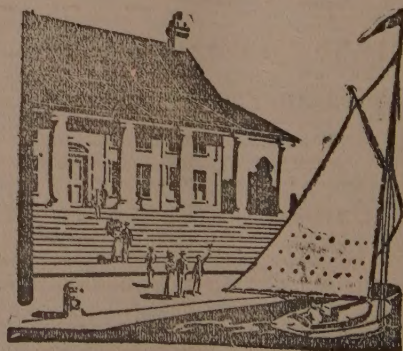
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A FEAST IN HONOUR OF MISS SHIELDS, SEVERANCE HOSPITAL

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXV.

SEPTEMBER, 1929

No. 9

Evangelism by College Students

HARRY A. RHODES

THIS BRIEF ACCOUNT will have to do only with the work done by the students in the Chosen Christian College where the author is a Bible teacher and chairman of the committee on religious activities.

First, to give the background upon which work is done, the report for the present student body indicates that out of 226 students for whom we have reports, 105 or 42% are baptized while 35 or 15% are catechumens. Of the remainder, 62 or 27% are classed as new believers. Some of these have classed themselves as believers since entering college. Out of 24 or 11% who are listed as non-Christians, 16 of these are in the Freshmen classes and none in the Senior classes, which indicates that most of the non-Christians who enter either become Christians or drop out of school before reaching the senior year. It would be too much to claim that all our students are or become good Christians.

For several years we have had among our students two or more graduates of the theological seminary who are now taking their college course. These are always leaders in the religious activities of the college and one is now the president of the College Y. M. C. A. As a speaker before both the students and the churches he is most acceptable. Under his leadership some twenty of the students are

meeting regularly on Sunday afternoons for conference and prayer.

During the school year we have always had some thirty students who give help regularly in the churches on Sunday. During the fall term of 1928 of 14 weeks, 22 of these students reported regularly on the work done. During this time they reported as having preached 59 sermons, taught 245 S. S. classes, helped 142 times in music, besides preaching to individuals and doing other forms of work. The aggregate attendance at the services in which they helped was 28,843 or 2,060 per week and the amount of time given was 1,022 hours which was equivalent to 102 days of ten hours a day. Some of these students go faithfully to suburban or country churches and give practically the whole day to church work.

Each year during the summer and winter vacations groups of our students go to all parts of Korea on evangelistic tours. Some of the reports for this work are as follows:—During the summer of 1927 two preaching bands spent sixteen days each, one in the northern part of Korea along the Yalu river, and the other in the southern part of the country. The three young men who went to the north, visited 13 places, held 19 meetings, preached 29 sermons to an aggregate attendance of 7,540. The three boys in the south held 27 meetings

with a total attendance of 4,400. During the summer of 1928, twelve students went out in six bands of two each, visited 43 places, preached 132 times, and spent the equivalent of 117 days for one person in this kind of work. The combined attendance at the services was 19,266. The students reported three new groups of Christians established, six churches revived, eleven vacation Bible schools taught, and one temperance society organized.

At the beginning of the fall term in 1926 we submitted to the students a questionnaire as to their vacation activities. One question in five sections made inquiry as to their activities in the church. In the Sunday School, 28 reported as having taught 216 periods, while 32 students had preached a total of 121 times in the regular church services. Because of political disturbances we did not send out preaching bands that summer. However, nine students reported 33 days preaching on their own initiative. Twenty students had helped with the church music. Thirty seven students reported as having taught a total of 934 periods in Daily Vacation Bible Schools, or an average of 25 periods each, while fifteen students had been in attendance at summer conferences.

During the fall term of 1928 we received reports from 214 out of 220 students as to their attendance at church services during the 14 weeks of the term. The reports indicate that on an average, 154 of the students attended one or more services each Sunday, while the attendance at the mid-week prayer meeting averaged 72 or 33% of the total number of students. During this term of 14 weeks, 41 students had an average of from 40 to 84 points each, which means that each one either attended services or helped in some form of church work from three to six times each week.

We are glad to have a good proportion of our graduates engage directly in church work and at times feel disappointed that more of them do not do so. However, the results are not without encouragement. While writing this, one of our graduates of five years ago

called to see me. He had just given up a good position because he was unwilling to work on Sunday. He pointed out that out of 16 members in his class who graduated from the Literary Department five years ago, four of them are already ordained ministers, another is a student in the theological seminary, another is studying in a Christian college in America, while still another holds the responsible position of head teacher in one of our mission schools. If the record of that class were looked up, no doubt the list of those who are serving the church could be enlarged.

In February of this year a survey was made of the 197 living graduates of the college at that time. It was found that 59 of them were paid helpers in the church or in church and mission institutions; 30 were known to be active lay workers in the church, while 53 others were known to be Christians; only a few of the total number are known not to be Christians.

These are times when students are inclined to be critical of the Church and to boast about a freedom which disparages church affiliations.

The smaller number of students in our mission schools who are non-Christian or anti-Christian loom up much larger in the eyes of Christian people than the larger number who are sincere Christians and many of them serving the Church as paid and lay workers. If any mission station in Korea will make a careful survey of the output of the mission and church schools within its bounds, the report on the whole will be encouraging. It will prove conclusively that the larger proportion of our church workers not only are coming but may be expected to come from the schools of the churches and missions. Nevertheless a mistake is being made in admitting too many students to these schools rather than too few. The enormous expenditure of money and workers in Christian education would be better spent on a smaller number of students of the right kind rather than to admit for financial and other reasons a lot of fillers—whose influence is detrimental to the Christian

objectives of the school. But there is no way to get away from the idea of bigness. Koreans, finances, the students, the spirit of the times all demand it. We will probably continue to do the easiest and unwise thing in Christian education in this land. The way is open, however, to any Christian school that has the courage to do it, to render the greatest service to the cause of evangelism by training

a fewer number of better equipped workers. "Quality and not quantity" is a good slogan to shout, but it is poorly practiced. My conclusion is that while the work of our mission and church schools in producing church workers and getting evangelistic results is worth-while, it could be very much better and more effectively done if we were to take more intensive measures.

Helping the Rural Pastor

J. C. CRANE,

IT GOES WITHOUT saying that no missionary is true to his mission, who does not definitely plan to develop the churches under his care into self-supporting, self-propagating units, under native pastors. It is therefore his duty to turn as many groups into pastoral charges as it is possible to do so. This will require constant pressure, constant encouragement, and a steadfast exaltation of the native pastor in the eyes of the constituency. In other words the missionary must teach his people to honour a pastor by doing so himself! This will not always be easy, for, as David Harum says, "there is as much human nature in some folks as in others, if not more," and the frailties of the flesh are more apparent when exhibited in the form of another national, and of course, are more apparent in a young Church or a Church leader of the first or even second generation.

The obligation requires constant obedience to the exhortation to "think more highly of others than of self", to "bear all things, believe all things, hope all things, endure all things," for this attitude alone is love, and true to the Master we represent. It will require a planning of his work with a consideration of the co-pastor's needs, desires and encouragement, for success in locating a pastor, and keeping him both happy and energetic and fruitful depends upon a true appreciation of the fact that "the spirit is willing but the flesh is weak."

If a missionary has been true to his duty in exalting the position and value of a self-supporting church, and of a native pastor as its leader, he will find when the opportunity offers, that many groups will suddenly find themselves able and willing to double the highest amount they had been able to pay a native helper who was merely the mouthpiece of the missionary and subject to him. Human nature loves independence, and woe to the missionary who seeks to retard that spirit or to delay the step! Far better to err on the side of establishing a pastorate before the group is really able to stand alone, for a group learns as an individual does, by experience, though that experience may prove hard on the first pastor and on the missionary who stands back of him.

It would seem consistent with experience of the older "sending Churches" to find it necessary, even, to supplement the first salary from *native* Home Mission funds, but *never* from foreign funds, or even from the individual missionary's pocket-book. This latter principle, we believe, is vital to the thought and life of an independent church, and the failure to observe it most missionaries seem agreed, is largely responsible for the stigma that the Church in China, for instance, is "the Foreigner's Religion". The native Pastor, as well as the native Church, should never be tempted to look to the foreigner for his salary, as the very unity of the relationship depends upon the

vow whereby the churches agree to care for the material welfare of him who is anointed of God to be their spiritual Shepherd.

Any supplementing, of course, should be in the contract made in initialling the relationship and should *never* be in lieu of defaulted payments. The *secret* of a successfully maintained pastorate, is in keeping in such spiritual "touch" with the internal relationship between a pastor and his people, as to suggest or even initiate changes either of pastorate, or supplemental work, such as added churches to the group, *before* an impossible debt has been contracted and the pastor involved utterly disheartened.

Every Presbytery or District should have a per capita subscription for Home Missions within its own bounds, and this budget should be voted by them upon a survey of the entire field, and an intimate knowledge of possible pastorates, or declining groups, which are no longer able to support the pastor they contracted for.

The latter situation is often caused by a removal of substantial contributors, either by death, change of residence, or even falling away from the church. Any organization which makes no provision for emergencies is bound to fail, and the most common weakness in establishing rural pastorates is due to the lack of this "margin of safety", which a Home Mission Fund cares for in other lands, and should care for during the growth of a group from infancy to maturity.

One Mission has succeeded in substituting ordained pastors for unordained native workers by a Home Mission Fund, collected from all churches the first Sunday of each month, and appropriated to the salaries of the several pastors in accordance with the need of the individual group concerned, a need ascertained *not* by local "representations", based upon the desire to "slacken" gifts, but by an accurate survey of the situation by a Commission of Presbytery or the Home Mission Committee. Another includes in its benevolence budget 25 sen per member for work in the Presbytery,

or District. This Fund has been used to maintain a pastor-evangelist in an important magistracy, which could never have had the services of a trained man under any other arrangement. Another field supports two pastors-at-large, or evangelists, the support coming not from any one group, as no group is able to be support a pastor alone, but from the combined gifts of, say, some twenty groups in a county. The latter plan would, of course, be used only "in extremis," and when no grouping is possible, even with the subsidy above suggested.

Once the group has been formed, the greatest care must be had in consulting the wishes of the congregation concerned, in other words, in letter and in spirit, letting them choose their own leadership. Naturally the experience and acquaintance of a group of country churches is limited, and, after all the missionary has to act as a "scouting committee", but never should he use this situation simply to secure a "job" for a "favorite son", with little regard to the real preferences, interests, or needs of the group calling. Should a missionary recommend an unworthy candidate, he is bound to weaken his own influence and so discourage a group as to forever prejudice them against a native pastor, or, at least, delay a second experiment many years.

On the other hand, it is the missionary's bounden duty to help the young pastor, or those whose faith is still skeptical of the rosy promises of an ambitious congregation, to realize that a pastor must repeat the experience of His Lord and "humble himself," taking on the form of a servant "even in the matter of a lower standard of living, it may be than he is accustomed to, or than his educational equipment is entitled to. Until capable men are willing to exhibit their own Lord's hardship's in unselfish service, the skeptical unbeliever will never see Jesus, and Him crucified.

"But", replies a brother in distress, "You don't know my people; they are heartless, they will let a man starve, when they are having trouble meeting their own family needs."

Here is the crux of the pastoral problem. No pastor need expect the average rural congregation to maintain for him an income more steady or much above that of the average member of his congregation. He must be made "like unto his brethren" in all things, becoming, if need be, poor, in order that they, through his poverty, might be made rich. On the other hand, a true pastor, who has won the hearts of his people by faithful service, need never fear that they will not provide his portion so long as they are not actually starving. This was splendidly illustrated in a country group which had called a pastor upon the promised support of a wealthy elder. The latter had donated some land to the church, which individual members rented and merely paid the rent toward the pastor's salary. They knew the elder had promised the pastor to stand back of him, so "why should they worry." Then came the test. The elder lost his health, his wealth and finally died. The congregation liked the pastor—he had worked well; but, of course, without the rich man's help, on which they had leaned for years, they could not afford to keep him. The writer was asked to visit the group and dissolve the relationship—or take the official steps leading thereto. A meeting of several days gave an opportunity to locate the real trouble, and to estimate the approximate ability of the congregation. A strong native elder, member of the governing Committee of that field, came and aided in a "right about face", and the key men were persuaded to release the church land entirely to the pastor, and to make their own contribution, in order that the relationship might be maintained. Emphasis was laid upon dependence upon God rather than upon man, and upon each man's bearing his own burden, and a subscription made, which made a total pledge of a bit less than was required for the pastor's salary. Finally the deacons said: "If you will stay with us, so long as we have a bowl of barley to eat we will not see you starve." The pastor knew they meant it, he stayed "by faith", and the

relationship was maintained at least another year to the profit of all. But what is more important, a pastorate was kept intact with the courage to call another pastor at any time a change is desirable.

Another pastorate was threatened with disaster because the congregation depended too much upon the gifts of its few officers. One of them got in ill health, another heavily in debt, and the salary began to lag—result, a discouraged pastor! A timely visit and an earnest appeal to the entire congregation resulted in gifts from unexpected sources, a general united effort on the part of the "weaker members" which made up the deficit—and they are keeping their pledges—result, a happy pastorate.

When the pastor is in his home church, and happens to have some wealth, the problem becomes very difficult. Such a relationship is abnormal, and hard to succeed in any country. However, the grouping of a few outside churches helps dignify the relationship. Even so, one church court actually commandeered other funds due the church in order to prevent their forswearing themselves, to the everlasting injury of all concerned.

But the financial assistance is a small part of the relationship between missionary and rural pastor, however vital it may be. There are rural pastorates which are quite independent financially, but which will show "no profit" in growth of membership or in evangelistic zeal unless the spiritual life of the co-pastor is nourished from the rich storehouse of his more fortunate missionary brother. Sermonic material, new books, apt illustrations from world facts of interest, "retreats" for prayer and fellowship, invitations to hold meetings, or assist in classes outside the rural pastor's district, assistance to attend Conventions, etc; these are vital to the spiritual development and growth of the rural pastor, and he that enjoyeth a world wide supply of spiritual food, and seeth his brother in need, but shutteth up his heart of compassion, How dwelleth the love of God in him?

The relief that comes to the missionary in

feeling a less direct responsibility of the individuals or even the groups of the new pastorate, certainly should not be a screen behind which he can slumber at ease, while hungry millions wait, without Christ, and without hope in the world. Aggressive evangelistic work, whether it be near the district of the rural pastor, or in fields of as yet under poorly trained evangelists, depends, in the last analysis, upon a heart burning with a "passion for souls." Should at any time the blaze seem to burn low, or even die out, an open date in the missionary's calendar, should be utilized in personal leadership into untouched territory, or non-Christian villages. "How can the soul in us longer live deaf to their starving call, for whom the blood of the Christ was shed and His body broken to give them bread, if we eat our morsel alone"? *

The companionship in this pioneer work, establishing new groups, or even in personal work, is a joy compared with which the Mission Field offers no rival! A few nights preaching—even one—followed up by the pastor or helpers, so often leads to the establishment of new groups (especially if the leadership of the Sunday services is carefully arranged for at least a few months) that the neglect of this phase—this direct work, would seem almost criminal for him who has been ordained as an "evangelist". Jesus went about "in their villages teaching, healing and

preaching". "This is the way the Master trod—shall not the servant tread it still?" The hungry, aching, and sickened hearts we meet are undoubtedly without hope in the world, "dead in trespasses and sin". We hold the key, the only key to their happiness, health of heart, eternal salvation—can we afford to spend our time "serving tables"? Then the rural pastor will be very likely to fall into the same snare and become occupied with the routine of his own pastorate—and both pastor and people will starve spiritually because they are not going out to be "His witnesses—unto the ends of the World." The missionary is bound to add the weight of his own example in breaking the natural lethargy of the human soul, and press forward to conquer in His name and for His Glory—till He come!

Only like souls, I see the folk thereunder,
Bound who should be free,

Slaves who should conquer—
Viewing their one hope with an empty wonder—
Sadly content in a show of things!

Then with a rush the intolerable craving
Shivers thru me like a trumpet call—
Oh to save these—to perish for their saving!
To die for their life—to be offered for their all!"

* One new group of young men above the average intelligence was started and fed by providing the auto fare for a pastor, who came after his morning service, held a meeting, and returned for the night duties—or gave the night to the group as duties permitted. His services were a gift by himself and his churches.

Work for Koreans in the Japanese Y. M. C. A.

Y. KASAYA.

WHILE THE YOUNG Men's Christian Association is a world-wide organization the door of which is open for anyone who wishes to take advantage of the training which can be obtained there, every individual Association has its own local colour. In fact, there are various types of the Association, which have developed amongst the various types of people whom the Y. M. C. A. is influencing. There is the city Association for city people, the student Association for

students, the railroad Association for railroad men, and the Army and Navy Association for the men in military and naval service. Besides these Associations we notice that in America there is the coloured Y. M. C. A. for the coloured people and also there are the Associations for other nationals. These various Associations of the Y. M. C. A. were established and continue to exist for mere convenience, and for no other reason.

So far as the Y. M. C. A. in Chosen is concerned, there are two organizations of the Association; one is for Koreans and the other is for Japanese. There is no doubt that this fact does not mean racial feeling, but is merely for the convenience of peoples who speak different languages and have different customs. The following statement about the work for Koreans in the Japanese Y. M. C. A. tells how the two Associations are cooperating for the same cause in spite of being under different organizations.

The Japanese Young Men's Christian Association in Keijo was established about 20 years ago, while the Korean organization had existed for some few years before that. Its program and activities were supposed to be primarily for Japanese. But this did not mean that the door was shut to Koreans. From the beginning, it has been in contact with Koreans, especially in the line of school activities. In its infancy it was one of its big pieces of work that the Japanese Y. M. C. A. took Korean ministers over to Japan proper for sight-seeing and to get some idea of her real condition.

The Japanese Y. M. C. A. has grown up year by year, and its contact with Koreans has increased, too. It is willing to have Koreans as members if they desire to join. At the present time, the number of Korean members is about 30, which is infinitesimal in comparison with the Japanese members. Owing to its poverty of equipment, the Japanese Y. M. C. A. is not able sufficiently to supply the demands made by its members. But in the outdoor season the playing ground is always crowded with both Korean and Japanese players. Particularly is the basket and volley ball court, which may be used by anyone, mostly occupied by Korean boys who are not members of the Japanese Y. M. C. A.

As for the students of the night school, the number of Korean students is increasing yearly. Last year it had 195 Korean boys and girls while there were only 166 Japanese. At

the end of April of this year there were 85 Koreans to 75 Japanese. When the writer asked some Korean students why they came to the Japanese Y. M. C. A. school to learn English instead of going to the Korean Y. M. C. A. school, they answered that one of the reasons was that they could learn the Japanese language, while they were taking English lessons from Japanese teachers. What does their desire to come to the Japanese Y. M. C. A. and to get to know the Japanese language mean? To know a language results in getting acquainted with the circumstances of the people who use it. So it should be considered that Korean young men wish to improve themselves by better acquaintance with Japanese circumstances through the medium of the language.

The students of the Y. M. C. A. have not only such lessons, but also chances of learning to sing hymns and having lectures, both religious and moral. Moreover, some students who can understand English well join the English Bible class and study the life of Christ. Above all we cannot fail to notice what the Japanese Y. M. C. A. has done and is doing in giving Korean young men vocational guidance besides spiritual. It is an urgent thing to give them sound ideas about occupation and the duty of industriousness.

We believe and hope that the seeds which are sown among the Korean young men who come in contact with the Japanese Y. M. C. A.'s activities, will spring up and grow and bear fruit in improving the present situation and promoting the welfare of both Koreans and Japanese.

This yearly increase in the number of Koreans who are willing to come to the Japanese Y. M. C. A. for the various chances of getting on in the world is a great and important fact. Now the Japanese Young Men's Christian Association in Keijo is looking forward to the erection of a new, well equipped building. We hope that greater service for the Korean young people may thus become possible.

Findings of the Enlarged Meeting of the Korean National Christian Council, April 18-20, 1929

HUGH H. CYNN

Group I

Points to be Emphasized in the Life and Work of the Korean Church Today

I. Evangelism

THE CHIEF EMPHASIS in our work should be evangelism. We rejoice in the fact that the Gospel of our Lord Jesus Christ has proven the power of God to transform, purify, and ennoble the lives of multitudes in Korea. We pledge ourselves anew to the glorious privilege of bearing witness through our words and our living Gospel. In fulfilling this pledge we recognize that diversities of gifts and opportunities call for variations in type and degree of emphasis. At the same time we believe that the supreme need today is for a re-emphasis upon the actual preaching of the Gospel itself; especially upon individual effort to bring the unsaved to Christ. For the past fifteen years the leaders of the Church have been largely occupied with problems of organization. The whole machinery of Church laws and courts has had to be set up, and much of the energy and thought of the new Church assemblies have been given to the organization of Churches, the ordination of ministers and other Church officers, and the perfecting of the government of the Church. During this period, too, the pressure of economic problems has been keenly felt by the Church leaders. For these and other reasons the evangelistic zeal has been affected. The great need today in Korea is for a spiritual revival that will result in a renewed consecration to God and a fresh enthusiasm for the salvation of the millions in Korea who are still without Christ.

Nevertheless, we are persuaded that every activity of the Church, whether of preaching, teaching or healing, may properly be included under the head of evangelism. In the con-

sideration of the question as to where emphasis should be laid in the life and work of the Korean Church to-day evangelism should be the all-inclusive thought. We believe that the whole life of the Christian may be brought under the control of God only when the spiritual life which completely dominates all these other phases of life which are often called secular.

We believe that the spirit of worship as expressed in the public services of the Church should be carried into the every day activities of the people in a measure far greater than has been done in the past. The fulness and richness of the Christian life should be manifest in the business and vocation of the believer, until his life has come so fully under the control of the spirit of Christ that his every act will be in a spirit of worship.

The evangelist should present the message in the power of the Holy Spirit bringing about a more thorough faith and repentance so that the indigenous thought of the people may find suitable expression, and the Church may in spirit and in fact be rooted in Korean life.

Our theological seminaries should so train their students that they will naturally concentrate their efforts on dealing with men in their normal relations in life. Each student on leaving the seminary, while doing his part in pulpit work, should be led to expect that his main duties will be in fellowship with men in their daily toil, even to the point of actually participating therein. He should be taught that he should evaluate the character of the believer not by the believer's church activities alone, but more especially by his vic-

torious living in the home and while engaged in his vocation.

We believe that the work of foreign missions which is already being conducted is of great value not only in the preaching of the Gospel to that country where the missionaries are laboring, but also to the growth of the Korean Church, and we therefore urge upon the several denominations represented in this body to carry forward these enterprises with increasing energy.

II. The Rural Church

We heartily commend the spirit and energy shown by our colleges, seminaries, Bible institutes and Y. M. C. A.'s in teaching the student and the farmer how to solve the economic problems of Korea. This is one of the most urgent tasks of the Church at this time, yet the movement has within it the elements of peril, chief of which is the danger that Church workers, in the engrossment in many activities, should lose the spiritual emphasis—Comforts, affluence, and even riches, that may follow our rural work methods, will be of little value to the people unless all is dominated by the spirit of Christ. Therefore, we would urge that the farmer be so directed in the process of bettering his temporal life that he may feel when he ploughs a field or sows a handful of grain that he is doing it all in the spirit of divine worship.

In view of the fact that approximately three-fourths of the Korean people live in rural areas, Christian schools should make it one of their aims to produce rural workers. Administrative agencies of the Church should seek to discover a system of pastoral support better adapted to rural conditions than the salary system has proven to be.

The eagerness of rural church members to take advantage of instruction given for their economic improvement, such as the reclamation of the soil, multiplying the various crops, the selection of seed, and the proper use of fertilizers, and the moral reforms frequently adopted by both Christian and non-Christian,

such as pledges against alcohol, gambling, and tobacco, indicates that unmeasurable activity lies before the Church. In addition to rural instruction carried on in our schools and colleges by men appointed specifically to that work, we would recommend that as far as possible all itinerating evangelists organize institutes on this subject for brief periods of instruction at all control points of their work each year, and that, when possible, expert help be secured to direct the teaching of such gatherings. Instruction in health and sanitation should be prominent at those institutes.

III. Religious Education

In its present period of development a thorough going emphasis in the Korean Church on religious education is needed. The subject may be considered from three main viewpoints: (1) our schools and colleges, (2) our Church life, and (3) our Christian homes.

(1) *In the Schools*.—In our schools and colleges religious teaching does not hold as important a place as it should, either in the interest of the students or in its relation to other branches of teaching. We deplore every influence which tends to put religion into a secondary or undignified place. Our curricula should be so planned as to give every student an opportunity to gain an intelligent and progressively complete historical grasp of the life and work of Jesus, the development of Christianity, and the mission of the Church in modern life. Persons especially qualified to teach Christianity should be chosen and trained for their tasks. Textbooks adapted to the various ages of students should be prepared. Religious activities of the students which are not included in the curriculum should be so conducted as to develop a reverence for God and a spontaneous eagerness to live the Christian life. We recommend that a special conference of educators and others interested in the subject be called to study in a comprehensive way the religious educational problems which center in our schools and colleges.

(2) *In the Church*.—Today the Church

should emphasize Sunday Schools and summer and winter vacation Bible schools, weekday schools and work among Juniors and young people. Greater attention should be paid to the preparation of teaching material suited to the actual needs of the pupils. Uniform lessons for all ages and mere translation of western material should be discouraged. Teaching material should be graded according to the ages of the pupils and should be integrated into the life of the Korean people. Procedures should be worked out whereby teachers can guide their pupils in the daily practice of the Christian life. A few persons well qualified for the task should conduct experimentation and research in the mental, moral and religious lives of Korean children. Korean children have their own cultural inheritance and live in an environment which differs radically from that of western children and religious education must take account of these.

Better and more adequate methods of training teachers must be found. Besides institutes and conferences for leaders, ways must be found whereby the rank and file of Sunday School teachers can be helped to do their work better. Some of the teacher training literature now in use calls for revision; additional fresh material on the principles and methods of religious teaching should be prepared.

The programs of young people's societies should be studied from the angle of improving

their religious educational value. Emphasis should be given also to better teaching methods in the pulpit.

We believe the problem of the young people is one of the most important confronting the Church today. The Church should understand the problem of the youth and find solutions for the same. Owing to the economic bankruptcy there is widespread lack of employment, and as a remedy to this we would recommend that the Church schools should teach the various branches of industrial and educational sciences. To attract the young people to the church more recreational facilities should be offered, and again the Church should appreciate and trust the young people, so avoiding conflict between the young and old. Further we believe it is necessary to establish a Christian and moral and ethical standard.

(3) *In the Home*:—The work of religious education in the home calls for special thought and promotion. Helps for the conduct of family prayers, pictures, charts, books for home reading, are all greatly needed. Pastors should be encouraged to form parents clubs for the discussion of the problems of religious training in the home. Every Christian parent should be an educator in religion, and his work should sympathetically be studied and evaluated by those who are in a position to be of help to him in fulfilling his responsibilities.

Group II

Enlisting, Training and Holding the Leadership Needed in the Korean Church

I. The Korean Ministry

A study of the churches represented in the Korean National Christian Council indicates a marked inadequacy in Korean leadership. In the first place, the number of preachers is insufficient and in the second place, speaking generally, their training is not adequate to meet present day needs. Only one half of the present 1,000 Korean preachers are ordained. That number must steadily increase if the

Church is to grow.

In view of these facts we desire to make the following recommendations as to recruiting and training men for the ministry:—

1. *Recruiting*. At frequent intervals, at least once each year, the claims of the Christian ministry should be made in all the High Schools and Colleges of the Church as well as in all annual conferences and presbyteries. In addition to this the challenge of specific

FINDINGS OF THE ENLARGED MEETING OF THE KOREAN N. C. C.

Christian service should be kept before our youth through our Church periodicals. Moreover, it is imperative, if we are to have the type of spiritual leadership that is needed, that every pastor, lay-worker and missionary shall be on the constant lookout for young men of outstanding Christian character and promise and that he shall guide them into our seminaries.

2. *Training.* (1) Our primary and secondary schools should offer richer religious training, stressing the implications in practical living, of belief in Christ. If this is done, it will attract youth to the ministry and it will make for intelligent decisions to serve as pastors and Bible teachers.

(2) The curricula of our seminaries should be enriched to include the study of Korea's history and culture and of social conditions with especial reference to rural problems.

(3) Seminary entrance requirements should include graduation from secondary school or its equivalent, and within the next decade they should include graduation from College.

(4) Seminary faculty standards should be raised so that all professorships shall be held by men who are authorities in their respective fields.

(5) Follow-up methods such as correspondence courses in advanced work and reading courses are recommended for graduates of theological schools who are serving as pastors and teachers.

3. In addition to the above, steps should be taken by those in authority to place religious workers in our schools on the same level with other teachers both as regards rank and compensation.

4. The salary scale for Christian workers should be raised so that they may occupy a worthy and respected position among their people.

II. Unordained full-time paid workers

We make similar recommendations to I above with regard to the methods of recruiting and training the unordained full-time paid workers of the Church (with such changes as are necessary in the nature of the case). Unordained preachers should gradually be eliminated by ordained men.

The standards for training women as Bible women, teachers and other religious educational workers, should be brought up as rapidly as possible to those specified above for the pastorate.

III. Voluntary Church workers

The increase and more adequate training of voluntary workers rests back upon I and II. As the ordained and unordained workers are more adequately fitted for their tasks the standards for voluntary workers should tend to rise. Every opportunity and encouragement for attending Sunday School institutes and Bible institutes should be given to them, and they should be replaced if they do not take advantage of such opportunities.

IV. Missionaries

The number of missionary workers has decreased during the past three years from 490 to 455. This does not mean that the Korea missionary is necessarily a disappearing quantity. Missionaries are needed now who will work side by side with their Korean brethren in the Spirit of Christ, and they will be needed in the future.

Group III

Augmenting the Financial Resources of the Korean Church

Economic Responsibility. The spiritual solidarity of the Korean Church calls for some degree of economic and industrial solidarity among its members. Out of such solidarity will grow fuller-orbed living on the part of Christians and a richer and more efficient organic life in the Church itself, and as the Church grows economically stronger, it will lead to a greater ability to contribute more liberally to the support of the work. Church leaders, therefore, have a direct responsibility for furthering a balanced betterment of economic conditions among Church members. How such a betterment may most wisely and helpfully be brought about under conditions now prevailing in Korea is a problem which calls for correlated experimentation and unselfish devotion to the good of all.

Self-Support. While it is one of the obligations of an autonomous Church to develop in itself the capacity for fully maintaining its own activities, self-support is not the highest object and is not a principle equally applicable to all stages of the Church's growth. There are initial expenses which must be maintained by Churches no longer in their infancy. To provide for regular times of public worship and to render the simpler forms of service required in a Christian community involve expenditures which almost any group of believers should meet alone.

Cooperation in Institutions. Schools and Colleges, and other forms of institutional work, may properly be established and for a considerable period maintained by funds from without the Korean Church, as a tangible form of useful cooperation. Such cooperation should be given with a view to helping the Korean Church the better to help itself, and to become fully self-determining. The types of service rendered through such institutions, the scale on which they are conducted; their program and policies, will all be determined in the light

of this central objective. In the nature of the case the process whereby the Korean Church may attain the strength to assume its full responsibility for carrying on its own institutions must be a gradual one.

Devolution. Other institutions of minor importance, whenever the special purposes for which they were organized have served and where ever mutually desired, should be turned over by the missions Korean Churches, but even in such cases a too early or too rapid laying down of responsibility on the part of the missionary societies will inevitably result in the curtailment or possibly in the actual closing down of work.

Mission Institutions. There will always be a place for a number of institutions conducted by the missionary societies in a concrete and useful form of permanent service to the cause of Christ in Korea.

Control of Funds. All funds placed at the disposal of Korean Church bodies, whether supplied by Korean Christians or contributed from abroad, should be controlled by these bodies themselves. Wherever missionaries are members of these bodies they will naturally share in such control.

Increase of Mission Contributions. For the present and during the years of the immediate future the financial share which missionary societies are to take in the development of the institutional activities of the Korean Church must increase, if the Church is to do a work at all commensurate with the needs of the people and the opportunities it confronts.

Practical Suggestions. We make the following suggestions as to ways in which the financial resources of the Korean Church may be augmented :—

1. By careful instruction from the pulpit and in the Church papers, emphasizing the Scriptural teaching on such Christian virtues as will promote the economic life of the people

such as ; Thrift, Foresight, Industry, and Business Moralty. To accomplish this we suggest the adoption of the mottoes "Work and Eat" and "Avoid Debt" for use among Korean Christians.

2. By the formation among the Church members of such cooperative societies as local conditions demand for the more effective handling of products and purchases.

3. The people of the Korean Church should use every effort to form savings associations for the purpose of securing and holding as much land as possible, either as individually-owned or as Church property. Such a savings fund may be initiated or augmented by gifts, offerings or bequests.

4. By Industrial and Vocational Training,

given under Christian auspices and in certain strategic points throughout the country.

5. One of the most timely and effective ways would be by the early appointment of agricultural missionaries, at least one or more from each of the cooperating missions.

6. Christians should discourage usury and encourage low rates of interest among themselves.

7. Methods should be devised for the encouragement of larger givings, with especial emphasis on the tithe.

8. The National Christian Council should establish a committee to conduct research in, and to further plans for the improvement of economic conditions of the Christian community.

Group IV

Unity in Spirit and Cooperating in Work

The Korean National Christian Council owes its very existence to the ideals suggested by the above topic. We record our profound gratitude to God for the many blessings that Christian work in Korea has received in the way of unity and cooperating. Great union enterprises have been founded and carried on with success. Owing to the division of territory in the early days of mission work there has been little duplication of effort. The Council is at present carrying on a most successful work among the Koreans in Japan and we have not been troubled by doctrinal controversy and strife. For all these mercies we offer our praise to God and pray for a greater out-pouring of His Spirit to unite our hearts and efforts in the future.

We would confess, however, our many failures in the past. There have been times when we were hindered by such weights as intolerance, a too-strong denominational spirit, unwillingness to abide by the decision of the majority, factional jealousies, too strong family and clan spirit and divisions between old and young. We confess our sins and short-

comings before God and ask for such a revival of religion that all differences that divide and hinder may be burnt up in the fire of God's anointing Spirit.

We acknowledge the need of a constructive program so that all may be put to work for Christ ; for the adoption of high ideals that we may create a very passion for unity, so that all will be willing to make sacrifices to attain it. We need more self-control among our leaders and a greater realization of the importance of spiritual leadership rather than of mere outward control.

We urge the importance of taking such steps as will make the Korean National Christian Council a more efficient agency in promoting the spirit of unity and cooperation in work. To this end we believe it to be absolutely necessary to provide a Secretariat.

With a General Secretary and an administrative staff we believe the Council can be of great service in the following ways, viz :—

1. As a *clearing house* of information.

2. To make *surveys* from time to time, as indicated.

3. To combat *social evils*.
4. To define clearly *Christian standards* that must take the place of the old standards that are breaking down.
5. To *serve the constituent bodies* in such ways as—
 - a. Promoting union evangelistic meetings, conferences, retreats.
 - b. By newspaper evangelism.

- c. By publishing and editing newspapers, magazines and books.
6. By acting as a connecting link with similar bodies in other lands, with the International Missionary Council. Thus fellowship and good will will be promoted and the real unity of Christ's body, the Church, will be given tangible expression before the world.

Literature Available for Country Pastors

W. M. CLARK

TO TAKE THE SEVEN HUNDRED titles in the catalogues of the Christian Literature Society and indicate some of the literature especially suitable for pastors in rural districts is an interesting task. In the limits allotted such an article only suggestions can be made. It goes without saying that any literature that will make a man's work more effective will help, almost equally, a pastor situated in the crowded city or in the more open country. There are, however, certain differences that we may bear in mind when considering the books most important for a library that will certainly be all too meagre at best. The greatest difficulty is to get pastors to use the books that have already been made available and just here is one point at which the missionary community can be of assistance by calling attention to suitable books. Some may even be led to devise means of helping the pastor secure a more adequate supply of the books he needs as tools of his profession.

First and foremost the pastor needs to know his Bible. If he fails here he fails most grievously; for the people have a right to expect him to be a master of the One Book that brings the knowledge of salvation to men! In order to aid Bible students the Christian Literature society has provided a number of most valuable books. First and foremost is the Bible Dictionary which every Bible student who can read mixed script should have or at least have access to its pages. Recently the

writer heard this criticism of the Dictionary:—"The Dictionary has no proper Index and is therefore unusable." This was said by a prominent city pastor! Here again the missionary may be of service by pointing out to those who are unused to handling such books, proper methods of use. In this case, since the Dictionary follows the "Ka-na-da" order of the Korean, it is easy enough to find words once the reader knows the method. To a westerner, of course, the alphabetical method has become second nature, but not so to many orientals.

There is as yet no Korean Concordance, but one of the New Testament is being prepared and will be available in another year or so. There are a number of aids to the study of the Life of Christ. Of these we note three viz:—Stalker's Life of Christ; Jesus the Carpenter of Nazareth and Bosworth's Thirty Studies in the Life of Christ. The last of these was recently chosen as a text book in the John D. Wells' Middle School.

If the pastor wishes constructive statements of the great doctrines of the Bible he can find such in the Christian Faith by W. C. Clark and in Sell's Bible Doctrines.

The list of satisfactory commentaries is deplorably short. The Conference Commentary in Chinese has been translated for the whole New Testament. In addition a number of single volumes have been published recently such as:—Commentary on Joshua, by Dr.

Lampe; on Jeremiah by Dr. C. A. Clark; on Amos and Joel by Dr. Hardie; on Haggai Zechariah and Malachi by Dr. Erdman and the Epistles of John by Dr. Hardie. Steps have been taken to prepare and publish a uniform series of commentaries on the whole Bible but as yet the work is in the beginnings.

In the list of devotional books may be mentioned:—the Imitation of Christ, Trumbull's Life that Wins, Quiet Talks with World Winners, Christian's Secret of a Happy Life, Needed Counsel for New Christians, Four Portraits of the Lord Jesus. There are many others.

The pastor likewise needs to know *people* if he is to apply his knowledge of the Bible to actual human needs. In acquiring this knowledge books can be of help. The first part of Pupil and Teacher by Weigle deals with Psychology while the second part is a very practical treatise on Pedagogy. Dr. Weigle is one of the best of modern Sunday School experts and is one who has, fortunately, retained his religion—something experts do not always accomplish. The pastor certainly should know all about Sunday Schools and the best methods of conducting them and along this line literature is abundant.

Among the newer books on the Sunday School may be mentioned:—Pedagogy for Christian Workers by Dr. C. A. Clark, Stories for the Use of Teachers by P. S. Hong. Methods with Beginners by Frances W. Danielson and a series of large colored pictures:—The Great Healer, The Good Shepherd and Christ in Gethsemane.

Living in the farming section the pastor should know as much as possible about the best methods of farming. Farmers of Denmark by J. S. Ryang will prove interesting as well as seven pamphlets on various subjects, gotten out by the Y. M. C. A. Some of the subjects are:—Fertilizers, Poultry, Fruit Raising, &c. There is also a collection of articles on farming previously published in the Christian Messenger. It goes without saying that if the pastor is up-to-date and progressive he will be a reader of the only church news-paper—the

Christian Messenger, and will find in its columns week after week inspiration as well as valuable information.

To broaden his mind acquaintance must be made with the thoughts of men along the lines of scientific research. The pastor needs to be prepared to answer questions and to help in difficulties especially on the part of the educated young people of the community. To aid him in this he can secure such books as:—Scientific Thinking for Young People by Howard Agnew Johnston and Science and Religion by Dr. Van Buskirk. In Sociology he will find the Sociology of the New Testament by Vollmer and a small volume by Rev. D. A. MacDonald:—the Social Idea of Christianity.

Two recent books on the principles of Christian stewardship will deepen his thinking on this vital subject, viz:—Money the Acid Test and the Message of Stewardship. "Women of the Old Testament" will help him in preaching especially on subjects of interest to the women of his congregation, nor should he neglect the available works of fiction to liven up his style and give him a rich fund of illustration. In this field he will find books like: Black Beauty, the Talisman, Robinson Crusoe, Swiss Family Robinson, Dr. Jekyll and Mr. Hyde, &c., Aesop's Fables, also will help him with illustrations.

In doing personal work himself and in leading his people to do personal work the country pastor will find six or seven volumes from which to select, such books as:—How to lead Men to Christ by Torrey, Taking Men Alive by Trumbull, the Art of Soul Winning by Mahood.

In connection with his work among the young people the pastor will find valuable material in the Students Leaflets, graded to suit his needs and comprising interesting and inspiring stories grouped under the heads:—Real Romance, Junior Heroes, Voices of Girlhood and Boy Scouts. There are likewise evangelistic booklets that he may desire to use, such as one on the Christian Ministry,

THE KOREA MISSION FIELD

Preach the Word, Every Man's Life a Plan of God, and the Attitude of Korean Youth toward Christ.

There are a number of books of biography and surely no pastor should fail to acquaint himself with the inspiring lives of notable Christian workers such as Dwight L. Moody, William Carey, Wilfred Grenfell, John G. Paton, Mary Slessor and the like! In Homiletics from a wealth of material we mention only one book:—the Preacher, His Life and Work by that prince of preachers, Dr. Jowett.

These suggestions are far from exhaustive, but if adopted and put into effect every pastor who would read all or most of the books mentioned or others that might be preferred, would undoubtedly find his vision enlarged, his ministry made far more effective and his joy in the work greatly deepened. Even among the missionaries there are some who do not realize how much has already been accomplished in the way of preparing Christian literature. With the erection of a splendid, new building this fall, made possible by the generosity of friends of the work the Society should enter upon a new era of efficiency. Already six Korean Trustees are taking an active part in the management of the Society and gradually the list of Koreans who have become Members of the Society is growing. We want this list to grow until it includes every influential Church worker in the Peninsula so that the whole Korean Church may feel that the Society is a vital part of the Church's own life and energy.

NOTE:—If any individual or church desires to purchase a complete set of the books mentioned in the above article arrangements have been made whereby a substantial discount will be granted by the Christian Literature Society. Why not start a "Pastor's Library" or a "Church Library" by securing these books at a great reduction.

List of Books Mentioned in Article by Dr. W. M. Clark in K. M. F. "Literature Available for Country Pastors."

The higher prices are for cloth covers.

| | | |
|--------------------------------|------|------|
| 1. Bible Dictionary | 5.50 | 4.50 |
| 2. Life of Christ-Stalker.. .. | 1.10 | .60 |
| 3. Jesus the Carpenter | 1.30 | .75 |

| | | |
|--|------|------|
| 4. Thirty Studies about Jesus | 1.30 | .70 |
| 5. The Christian Faith-Clark | 1.35 | .80 |
| 6. Sell's Bible Doctrines.. .. | .60 | .25 |
| 7. Conference Commentary-N. T. .. | 5.00 | 4.50 |
| 8. Commentary-Joshua | .30 | .30 |
| 9. ,, Jeremiah | 1.10 | .55 |
| 10. ,, Joel, Amos (Valley of Decision) | .45 | .45 |
| 11. ,, Hag., Zech., Malachi | .45 | .45 |
| 12. ,, Epistles of John | .30 | .30 |
| 13. Imitation of Christ | .80 | .80 |
| 14. Life that Wins | .08 | .08 |
| 15. Quiet Talks with World Winners .. | .90 | .70 |
| 16. Christian's Secret of a Happy Life .. | .50 | .50 |
| 17. Needed Counsel for Young Christians .. | .20 | .20 |
| 18. Four Portraits of the Lord Jesus .. | 1.20 | .65 |
| 19. Pupil and Teacher-Weigle (Part 1 & 2) .. | 1.40 | 1.40 |
| 20. Pedagogy for Christian Workers | .30 | .30 |
| 21. Stories for Teachers | .35 | .35 |
| 22. Methods with Beginners | .25 | .25 |
| 23. Colored Pictures—3—.. .. | .55 | .55 |
| 24. Farmers of Denmark | .15 | .15 |
| 25. Seven Pamphlets on Agriculture | .70 | .70 |
| 26. Col. Articles on Farming | .25 | .25 |
| 27. Christian Messenger—One Year | 2.00 | 2.00 |
| 28. Scientific Christian Thinking | 1.45 | .80 |
| 29. Science and Religion | .30 | .30 |
| 30. Sociology of the New Test. | 1.10 | .55 |
| 31. Money the Acid Test. | .20 | .20 |
| 32. Message of Stewardship | 1.30 | .75 |
| 33. Social Idea of Christianity | .25 | .25 |
| 34. Women of the Old Test. | 1.20 | .65 |
| 35. Black Beauty | .40 | .40 |
| 36. Talisman | .35 | .35 |
| 37. Robinson Crusoe | .35 | .35 |
| 38. Swiss Family Robinson | .30 | .30 |
| 39. Dr. Jeykell and Mr. Hyde | .20 | .20 |
| 40. Aesop's Fables | .35 | .35 |
| 41. How to Lead Men to Christ | .40 | .40 |
| 42. Taking Men Alive | .45 | .45 |
| 43. Art of Soul Winning | .12 | .12 |
| 44. Student's Leaflets 4 packets— | .20 | .20 |
| 45. Christian Ministry | .04 | .04 |
| 46. Preach the Word | .05 | .05 |
| 47. Every Man's Life a Plan of God | .03 | .03 |
| 48. Attitude of Korean Youth to Christ .. | .03 | .03 |
| 49. Life of Moody | 1.25 | .70 |
| 50. William Carey | .15 | .15 |
| 51. Wilfred Grenfell | .07 | .07 |
| 52. John G. Paton | .30 | .30 |
| 53. Mary Slessor | .16 | .16 |
| 54. Preacher, His Life and Work | 1.00 | 1.00 |

40.28 32.18

The Influence of Christianity on every-day Thought and life

NAM SUK PAIK, M. A.

THE PROTESTANTS have been preaching the Christian Gospel in this land for the past forty years or so. Whether Christianity has been preached in this land long enough to exert enough influence on the every-day thought and life of the Korean people as a nation is an open question. The writer's attempt is to enumerate these outstanding facts that he recognizes as the direct or indirect results of the Gospel preaching in Korea.

1. At the present, Korean writing (unmoon or Han-kul as it is called now) is extensively used in Korean newspapers, periodicals and, in fact, it is used for all purposes. Many scholars are doing strenuous work to make discoveries and improvements. This valued writing had been left untouched when Christianity first came into Korea. Christian literature was printed in the Korean script, and the church laboured to teach the people how to read this writing. There is no room for doubt that Christianity in Korea is responsible for the restoration of her writing.

2. Marriage customs have changed notably since Christianity was introduced in this land. The chief characteristic of the Korean marriage has been the fact that it is planned and carried out by the parents, and the parties concerned had almost nothing to do but yield and carry out the plan. The Christian missionaries established schools of modern type both for boys and girls. There had been no schools for girls in this land before these Christian schools were opened. The boys educated in these schools began to take different attitudes toward marriage, and they would not marry the girls their parents secured for them. The educated girls would not always obey their parents and marry anybody chosen for them. Now in Korea there are

numerous happy homes and congenial couple are being properly married. Most of these are Christians. This proper custom of marriage is now quite extensively followed among all educated youth, and many young people who are not Christians prefer the church wedding which is more simple and convenient to the traditionary Korean wedding which is too complicated and ceremonial. A lengthy paragraph could be written along this line, but suffice it to say that Christianity has given the right idea of marriage not only to the Christian youth but to all educated youth of this land.

3. This might be considered as being too insignificant a fact to be mentioned here, but the writer feels quite confident that some, especially lady-readers, will be pleased to have this point brought out here. It is the change of the dress for Korean women. As most of us know, it is not long since the Korean women have begun wearing the kind of waist that they are wearing now. The waist of the old style was not large enough fully to cover up the upper part of the body, and probably the exposure of a portion of the women's breasts was considered of good taste in the former days. The change may be due to the fact that the lady missionaries around the time of 1,890 or 1,900 urged the Korean Christian women and the school girls to make their waists longer, and they listened to them. This new style of dress soon spread all over Korea, as all the new styles are soon followed in every land, and it is a fact that every Korean woman in the whole country has kept the upper part of the body well covered for a number of years. While the writer was in the States several years ago, he noticed the fashionable style of dresses and especially the dresses that ladies wear in the evening. He

then felt that some of the Korean women would have a wonderful opportunity to introduce their style in America.

4. The traditional Korean idea kept all women in their houses and made them live a secluded life. Women were supposed not to see any men or talk to any men besides their husbands and the few closest friends. Christianity naturally broke this thick wall between the two sexes by inviting both men and women to come to the church services. It has not been very long since the churches took down the partitions in the churches that separated the men's and women's quarters, and they are still seated on different sides of the church. It is true, then, that Christianity first opened the doors for Korean women to come out of their houses, attend church meetings and take part in other activities. Not long ago the writer was attending a Sunday morning service in a Methodist church in Seoul, and the Korean pastor announced that in his church they were going to begin another good custom, and requested the members to sit together with their family and thus break up the custom of distinguishing the two sections in the church, and he felt that another new stage was dawning in the church. When the writer was in his teens, he attended Sunday school classes, Epworth Leagues and other organizations of the church which were composed of men and boys only. But now it is nothing strange to see these organizations composed of members from both sexes.

5. The influence of Christianity on the educational phase of Korean life ought not to be left out. It is no exaggeration to say that the Christian missionaries are the pioneers and the introducers of the modern school system in Korea. The old Korean way of conducting a school was for the teacher to receive as many pupils as he could into his room (usually his guest room) and give them individual instruction in Chinese and the Chinese classics. The different kinds of educational institutions which the missionaries introduced

into Korea and are at present conducting are kindergartens, primary schools, high schools and colleges for both boys and girls, and there are some vocational schools. It ought to be remembered that in the whole country there is only one college for girls, and this was established by the church. This year some co-educational work among advanced students has been established by the Theological Institutions. Space does not permit a detailed account of the influence of Christianity on the thought and life of the people. Probably no statistical reports have been made as to the number of people who received a Christian education in church schools and colleges, but it is certainly true that Christianity has made a great contribution in bringing new thought and a new spirit to the Korean people.

6. Christianity has done and is doing a notable work along medical lines in Korea. The first Western doctors were missionaries, and the first hospital in Korea was opened by them. They are now running well equipped hospitals for lepers and tuberculosis cases. Not only has the physical welfare of thousands of people been restored in these hospitals, but many receive the cure of their spiritual diseases also, and leave the hospital as new men both physically and spiritually.

7. Christianity has exerted a great influence on the thought life of this people. The extensive educational work that the church has been doing in this land was mentioned above. Here it is sufficient to say that education works wonders, and it has great invisible power in it. As education has worked wonders in the western countries, it has brought the same kind of result to the Korean people, just as steam will run a locomotive in this country the same as in other lands. For illustration, the old attitude toward womanhood is gradually dying out, and the new idea of respecting womanhood is growing rapidly.

The sense of parental responsibility toward children is more fully sensed by the educated people than before. The old idea of consider-

ing sons and daughters as private possessions of parents and as investments for old age is disappearing. In short, many of the great Christian ideas and ideals that are now found in the Western countries are gradually being

introduced among the Christian communities in Korea, and these will spread more widely as Christianity is more widely preached and practiced in this land.

Rural Life Conference at Sorai Beach

HARRY A. RHODES

THIS CONFERENCE was held during the week of July 14-20 and was led by Mr. F. O. Clark and Mr. M. N. Lutz. The conference was largely attended by the Sorai Beach Community and great interest was manifested. There were ten hour sessions in all, Mr. Clark taking six and Mr. Lutz four.

Those in attendance soon realized that they were being addressed by two specialists who had a wealth of material from which to choose. Mr. Lutz out of his nine years' experience as an agriculturalist in Korea took the subjects, Soils, fertilizers, legumes, crops. He was both technical and practical. During one lecture he exhibited a variety of legumes, most of them native to the country. During another lecture he performed a simple experiment for the testing of soils. He has gathered a fund of knowledge of agricultural conditions in all parts of the country and has kept in close touch with government experimental stations. Already he has accomplished much in farmers' institutes, in fighting fruit tree pests, in testing soils, in developing crops. It is a pity he has not had more money with which to employ competent assistants, make experiments, and especially for literature both in Korean and in English. He could supply the missionaries with a series of pamphlets that would enable them to make helpful suggestions to the Koreans in all rural sections of the country and especially to connect them up with Mr. Lutz and his work. We who have read Mr. Lutz's articles and have heard him speak, realize that he is well trained for his task and that he is able to adapt his work to conditions that exist in Korea.

Mr. Clark during the conference discussed a variety of subjects including marketing, home industries, an agricultural program, the church's relation to a rural life program, etc. After two or three years discussion and rural life needs, we feel that Mr. Clark has been providentially sent to Korea at this time. He is not only well trained in the best schools in America but his years of practical experience as head of the agricultural department in Berea College, his work among the mountain people in the South, and finally his oversight of the Penny Farms in Florida, eminently fit him to lead in a rural life program for Korea. Moreover his abundance of good common sense and the high Christian ideals that dominate his life and work, make it appear to us that he is chosen of the Lord for such a time as this in Korea.

It is not an extravagant statement to say that no man during such a short time in Korea has been able to size up so well rural conditions and need as has Mr. Clark. He has already traveled extensively over the country and because of his years of training and practical experience is able to see more than most observers. He makes his statements and conclusions with reservations, realizing that he has been in the country but a few months. His ability as a good speaker and as a good mixer will be a great asset to him in his work in Korea.

At the conclusion of the week's conference those in attendance were so delighted that they felt they wanted to give some expression to their appreciation. The following was drawn up and adopted. It is only in a measure an

THE KOREA MISSION FIELD

in adequate statement. We all had the feeling that we are just beginning a good era in rural life work in connection with the church and missions in Korea and we bespeak for Mr. Clark and for those working with him the heartiest cooperation of churches, missions, leaders, government officials, and all, that a beginning may be made in solving some of the pressing problems in Korea's economic and rural life and particularly as a handmaid to the Christian propaganda in this land.

The statement drawn up and adopted is as follows;—

Sorai Beach Conference on Agricultural and Other Rural Needs

The Conference attendants of the Sorai Community wish to express their appreciation of the services of Mr. F. O. Clark and Mr. D. N. Lutz in a week's conference upon the agricultural and other rural needs of Korea.

We have known and appreciated Mr. Lutz's work and equipment for his task during his nine years' residence in Korea. Although Mr. Clark came to Korea only a few months ago, we regard him as especially chosen of the Lord for this time in Korea when above all other times such a well trained worker with years of practical experience and with an evident desire to attain unto Christian objectives and missionary ideals in his work, is needed.

During the week's conference we have realized more than ever before the service the Church and the Missions can render our Christian constituency in particular and in a measure to all the Korean people, in showing them better ways of producing and of marketing their products so as to enjoy a higher standard of living and be better equipped economically to support the work of the Church and to contribute to the welfare of Korean society.

We wish to make record of our conviction that the Church and the Missions in every way possible should co-operate with Mr. Clark and those working with him, in carrying out a comprehensive and sustained program in this work, and thereunto we make the following suggestions:—

1. That the Missions working in Korea urge upon their Boards to appoint without delay one or more workers each to this kind of work according to a well worked out plan and that each worker so appointed be allowed money from Mission funds if necessary to carry on his or her work.

2. That we welcome the co-operation of the international Y. M. C. A. in this work and that we record our appreciation of the way in which their workers in Korea have maintained Christian ideals and objectives in their work.

3. That a considerable fund for this work be secured if possible outside the regular budgets of the Boards in order that this work may supplement and not interfere with mission work now being carried on.

4. That the Korean Church and the Missions cooperate in securing a corps of Korean workers, trained in Korea and abroad to help carry on this work and eventually to assume responsibility for it.

5. In expressing our appreciation of the need of this kind of work being carried on in Korea and in making these recommendations, we wish to emphasize that we believe in keeping first in the missionary propaganda, viz., that the first business of the Church and of Missions is to bring people to a saving knowledge of Jesus Christ as Lord and Master. But we also believe that Christianity touches all of life and that all service looking toward social and economic betterment is real service designed to uplift a people into a sphere where the principles of Christianity can be applied more easily to every day living.

Northern Methodists in Annual Session

CHAS A. SAUER

TO SAY THAT THE Northern Methodists have been in annual session does not mean that there has been a mission meeting. There has been no such meeting for years.

Finances for the next year were discussed? Yes, but in the finance committee consisting of eight missionaries and eight Korean pastors and teachers, all elected by the Korea Annual Conference to handle such mission funds. Plans were outlined for the next year? Yes, but either in the finance committee meeting or in the conference session the missionary membership is less than one-sixth of the total.

True it is that the Woman's Foreign Missionary Society had a meeting for reports and discussion of the work for women and children. But here no men were represented and the Korean membership is rapidly growing. True it is that the appointments were made. But made these were by the presiding Bishop and his cabinet of eleven, more than half of whom were Korean pastors.

I mention this because Methodists of the Methodist Episcopal persuasion profess to be proud of their rapid devolution to the point where no plans for expenditure of mission funds or control of mission property can even come up at any meeting except one where Korean and missionary members sit on an equal footing.

Having elaborated on that point let us inquire what was done. In a word this process of putting the missionary into the background was advanced another step—only Koreans were appointed as district superintendents.

As is generally known Methodism groups her churches into districts for administrative purposes. Hence when Korean pastors began to take over the pastorates first held by the missionaries it was natural for the missionary instead of stepping out of the place of authority to take a higher seat over a group of pas-

tors.

Gradually Korean district superintendents were appointed until the cabinet became more than half Korean membership. But with this change came a dilemma. The missionary superintendent carried with him his own food and usually left promises of a new school or church. The Korean superintendent could do neither.

Such a situation was fair neither to the Korean superintendents nor to the areas they supervised. There must be either an all-Korean or all-missionary superintendency. There was only one way that lead forward and Bishop Baker's eight months on the field have been characterized by unceasing effort to bring the leadership of the church to support such a plan.

The missionaries engaged in evangelistic work now assume a district missionary relationship to several districts instead of chief responsibility for one district as heretofore. The only change in missionary personnel which effects residence was the assignment of Dr. and Mrs. C. S. Deming to work in Manchuria.

An especially sacred and inspiring hour came in the opening services when the Rev. Kim You Soon of Haiju presided at a memorial service held in memory of the late Rev. Kim Chang Sik, Methodism's first ordained Korean pastor. It was especially fitting that this service should have been held in Pyengyang, in the city which Rev. Mr. Kim and Dr. W.J. Hall had worked so valiantly to open up to the mind of Christ. The story of Rev. Mr. Kim's courageous stand for his faith was a challenge to the sons of the faith to face their problems with new courage. (This story has been recently told in these pages by Dr. Rosetta S. Hall).

It is a sign of a new day for Korean Christianity when soils as well as souls begin to be mentioned in church conferences. Village

sanitation, rotation of crops, cooperative marketing associations are strange words to be creeping into reports that have usually dealt entirely with new believers, and new church buildings.

One regrets however that such new phrases were not more used in the conference session itself. One can hardly attend a Methodist Annual Conference without a feeling that routine business occupies too much time. The

journal is easily written up by one who has read a previous one! Reports of committees that might stimulate thought and action are crowded into the final day's session and approved in stamp-mill fashion by a tired group while many of the leaders are absent preparing the list of appointments. But we venture that even this will not always be; and that in spite of it history was made at this session.

Notes and Personals

Southern Presbyterian Mission

Returned from furlough

Rev. and Mrs. D. A. Swicord, Chunju.
Rev. and Mrs. E. T. Boyer, Chunju.
Mrs. Eugene Bell, Kwangju.
Miss Mary Dodson, Kwangju.
Rev. and Mrs. J. K. Unger, Soonchun.
Miss Lena Fontaine, Chunju.
Miss M. Hopper, Mokpo.
Miss M. S. Tate, Chunju.
Miss Jean Dupuy, Kunsan, to be with her sister Miss Lavalitte Dupuy for one year.

Left for America

Miss Betty Virginia Knox after spending her summer vacation with her parents, Dr. and Mrs. Knox, Kwangju. She is to enter her Junior year at the University of Texas.

Northern Presbyterian Mission

Birth

To Dr. and Mrs. H.H. Underwood, a daughter, Grace Margaret, on July 31.

Returned from furlough

Dr. A. G. Fletcher and family, Taiku.
Miss Best, Pyengyang.
Dr. C. A. Clark and family, Pyengyang.

Northern Methodist Mission

New Arrivals

Rev. and Mrs. A. C. Jensen, Chemulpo.
Miss Grace Wood, Seoul.

Returned from Furlough

Miss M. V. Trissel, Wonju.
Miss M. L. Conrow, Seoul.
Miss J. Hulbert, Seoul.
Dr. J. Z. Moore and family, Pyengyang.
Dr. J. D. Vanbuskirk and family, Seoul.

Left for America

Miss L. A. Miller, Chemulpo.
Mrs. A. H. Sharp, Kongju.

Southern Methodist Mission

Returned from furlough

Miss Ellasue Wagner, Seoul.
Miss K. Cooper, Wonsan.
Miss H. Tinsley, Seoul.

Our Contributors

Rev. H. A. Rhodes, D. D., 1908. N. Pres. Mission, Department of Bible in Chosen Christian College, Seoul.
Rev. J. C. Crane, D. D., 1913, S. Pres. Mission, Evangelistic Work, Soonchun.
Mr. Y. Kasaya, Secretary in the Japanese Y. M. C. A., Seoul.
Mr. H. H. Cynn, National Secretary of Y. M. C. A., Seoul.
Mr. Nam Suk Paik, M. A., Professor of English Literature, Chosen Christian College.
Rev. W.M. Clark, D.D., 1909, S. Presbyterian Mission, Editor, Christian Literature Society, Seoul.
Mr. C. A. Sauer, 1921, N. Methodist Mission, Educational, Yengben.

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京城府西雲洞三二番地
美國人

都伊明
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京城鐵路中央基督教青年會工務部印刷科印行
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